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John R. Cary

AN EDITORIAL

He Went About Doing Good

AN APPRECIATION

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ON THE HORIZON OF THE CHRISTIAN CHURCH

TO PASTORS AND CHURCHES IN AMERICA

On August 27, 1928, the Multilateral Treaty for the Renunciation of War as an instrument of national policy, negotiated by our Secretary of State, will be signed in Paris by fifteen of the major nations of the world. The event promises to be epoch-making in the march of mankind toward a higher civilization and in the ultimate achievement of a warless world. We therefore suggest to pastors and churches that Sunday, August 26, be made a day of special prayer and thanksgiving in our churches. This day, we are glad to note, is being similarly observed by the churches of Great Britain. "The occasion is a great one in the contemporary history of the world," say the Archbishops of Canterbury and of York in their letter to the clergymen in the Church of England recommending the special recognition of the day. "It is surely right that all Christian peoples should unite in thanksgiving to God and in prayer for his blessing upon this great undertaking," say the church leaders in Ireland in a statement and call to prayer, by Bishop C. S. D'Arcy, Primate of the Anglican Church, the Reverend Thomas A. Smith, Moderator of the Presbyterian Assembly, and the Rev. Randall C. Phillips, President of the Irish Methodist Conference. We bespeak the wide observance of the day in the United States.

S. PARKES CADMAN, *President,*
CHARLES S. MACFARLAND, *General Secretary,*
Federal Council of the Churches of Christ in America.

ONE MILLION SOULS FOR CHRIST MOVEMENT

Perhaps it is inevitable that materialistic ideas should spread in Japan, but thereby the Christian gospel has to face a great hindrance. Bolshevism in Japan is spreading daily. Especially among young men it has great influence. Lately it was rumored that two thousand young men inclined to Communism had been arrested, suspected of organizing secretly a Japan Communistic party. "Before this idea enters, Japan must establish Christianity firmly," says Toyohiko Kagawa. "It is better to sow seeds in good ground than in a thorny or stony field. After materialistic Bolshevism has acquired some foothold in Japan it will be very difficult to do evangelistic work among laborers and peasants. I fear that within a decade or so Japan may have more young men inclined to materialism unless Christian idealists will stand and fight against it. The One Million Souls Movement is simply another name for a mass movement to meet this situation. If we do not endeavor to meet this crisis the progress of the gospel will be delayed about fifty years. This is the critical period of the history of evangelism in Japan. Therefore we must concentrate divergent forces into one and fight as courageously as a lion. Probably since the time of the Restoration during the Meiji Era there has been no period in Japanese history of thought so critical as the present. Though the churches are independent, they are lacking the power to stretch out to reach the mass. But if we could have about one million Christians, then Japan would have an independent Christian constituency. We must drive our campaign up to that point. That is the aim of the One Million Souls Movement."

NATIONAL RULES OF CONDUCT FOR CHINA

The present Nationalist Government has in it an unusual number of Christian men. Many believe that the Christian Movement in China has turned the corner and is facing a most hopeful future. The four most influential and important ministries are headed by Christian men. The following twelve rules of conduct for the people were drawn up recently by the Ministry of the Interior and all the provincial governments were instructed to proclaim them to the public: 1. Wipe away all national humiliations; 2. Set up and follow a high moral standard; 3. Give up all superstitious beliefs; 4. Use native products; 5 Build and repair roads and highways; 6. Plant more trees; 7. Abstain from drinking, smoking, gambling and other evil habits; 8. Be diligent and thrifty; 9. Take physical exercises; 10. Learn how to read and write; 11. Abolish the custom of foot-binding; 12. Cultivate habits of cleanliness and follow the rules of sanitation. The Provincial Commissioners of Civil Administration are instructed to devise ways to assist the people in carrying out the above plan of civic and social improvement.

INSCRIPTION LOUVAIN LIBRARY LEFT BLANK

The beautiful library in Belgium at Louvain, which was destroyed during the war, has been restored through American generosity. The architect and the man who supplied most of the money, insisted that an inscription be placed above one of the portals indicating that the library was destroyed by German fury, but restored by American generosity. On account of the protest, both in and out of Belgium, the inscription has not been put in place. In fact, the library was dedicated in July, 1928, with a blank space above the portal where the architect intended to have the inscription.

PHILADELPHIA CHURCHES ADOPT PROGRAM

The executive committee of the Philadelphia Federation of Churches has adopted a "peace creed" which calls for scientific study by peace organizations of economic and social conditions tending to provoke war; international cooperation with the League of Nations; an international covenant to outlaw war; the instruction of children in good will between nations; the joining together of leaders in religion everywhere in discovering the mind of Christ, and living and teaching openly the Christian way of life." Dr. J. S. Ladd Thomas is president of the Philadelphia Federation.

More than 200 women and girls spent the week of June 21-28 at beautiful Winona Lake, Indiana, in a school of missions. A faculty of outstanding ability provided courses in Bible Study, Methods and in Home and Foreign courses for all ages. 19 denominations from 7 states were represented as were 12 missionaries from 5 countries. Plans are already under way for an enlarged course and attendance for next year's school, June 22-29, 1929.

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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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John R. Cary

SINCE death is no respecter of persons, we should not be surprised when it touches and beckons the high as well as the lowly. Nevertheless, every now and then we stand aghast at the news that this one or that one has suddenly passed on; some one who has seemed so indispensable, so entirely associated with the furthering of ideals we hold dear; some one to whom we have long been accustomed to look for guidance and wisdom, for hope and courage; and some one whom we have come to take for granted as always ready to couple with a word of wise counsel a definite course of action and the helping hand. It is so in the passing of John R. Cary.

The extent of this loss is partly suggested by the official responsibilities which he had carried. For years he has been the Clerk of Baltimore Yearly Meeting and its outstanding leader. Since its organization he has been a member and the treasurer of the Home Mission Board of the Five Years Meeting and an influential member of its Executive Committee. In 1922 he was chosen as Presiding Clerk of the Five Years Meeting, and at the time of his death was a prominent member of the Executive Committee and of its Central Committee of five. As one of three appointed as an Editorial Council for THE AMERICAN FRIEND, he was a member of the Publication Board. He had recently been chosen as one of six to represent American Friends on the Federal Council of the Churches of Christ in America for the ensuing quadrennium.

Imposing and suggestive as is this array of responsible positions, it is wholly inadequate in itself to indicate the place which John R. Cary held in the Society of Friends in this country. A man might have all these official relationships, and more, without leaving the strong impress of his spirit upon American Quakerism as our departed friend has done. Some men are notable *ex officio*—because of the positions they hold. Others, including John R. Cary, are known for the sheer force of their personality. To them, official status is an incident, a mere channel for the flow of their spirit.

In seeking words, not so much of eulogy as of evaluation, we find none more interpretative than these: *John R. Cary was the embodiment and the symbol of the Five Years Meeting of Friends at its best.* We are all made to realize continually the wide variations in thought and practice among Friends in America. He was one who could make us feel our essential unity. An Eastern Friend himself, with some of the conservatism of Eastern Quakerism, his intelligent sympathy went out to all Friends everywhere.

Brushing aside the non-essential differences, he had a way of getting at the heart of religion and life that carried conviction to his hearers wherever he found them. Last year it was our privilege, for example, to be with him at the sessions of Nebraska Yearly Meeting. We doubt whether the Friends out there will soon forget the service he rendered among them. How deeply and how fully he entered into the consideration of their problems! How he inspired them with the spiritual warmth and vision of his messages! He was one with them and they felt that oneness. Under the sense of an individual concern, he went from Nebraska on out to attend the sessions of Oregon Yearly Meeting, in which he gave most acceptable service in the bonds of love. The outreach of his religion knew no boundaries, either geographical or intellectual.

If we were to raise the question as to John R. Cary's outstanding service to American Quakerism, the very general reply would doubtless be that it came in connection with his work as Clerk of the Five Years Meeting. Not merely because he was chosen to fill this very responsible position, but because of the remarkable way in which he used the opportunity to make just the contribution most needed at a critical period, as he was so well fitted to make it. It is not necessary to recount the memorable sessions of 1922 to recall the really marvellous manner in which he directed them in love and harmony. "How can we say love to the world," he asked, "when we don't love each other?" Again, he said, "We never have a Pentecost following adoption of creeds or methods. We have a Pentecost through love and love only." But perhaps his most oft-quoted words were these: "*What* we believe may separate us but *Whom* we believe unites us." These expressions were focal to his whole attitude.

As a further interpretation of his outstanding service during those memorable sessions, may we quote the concluding paragraph of our report of them which appeared in THE AMERICAN FRIEND for September 21, 1922:

John R. Cary proved to be our American John Henry Barlow in his ability to arrive at the conclusion of the whole matter. His summing up at the close of the session on evangelism was masterly. At the concluding session eloquent tributes to his service as Presiding Clerk were given. Charles Lamb of Dublin put it this way: "The Clerk didn't say a word he shouldn't have said and didn't omit a word he should have said." "Altogether admirable," was the way in which John Henry Barlow characterized the work of the Presiding Clerk. And his expression is the "last word" to be desired in commendation.

During the quinquennial period which followed, John R. Cary finely embodied the spirit and ideals of the Five Years Meeting. He was everywhere welcome as its interpreter and we deem it but justice to his memory to say

that the growing spirit of unity is due in no small measure to the breadth of his sympathy and to his reconciling spirit.

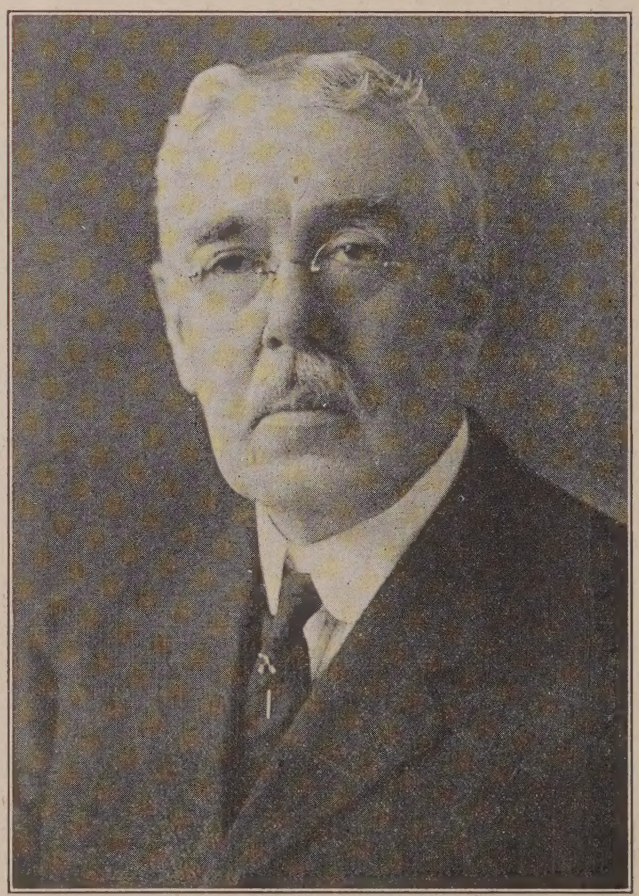
While positive in his convictions, John R. Cary was always receptive to the opinions of others. He was wont to refer to the fact that he was not an educated man, in the formal sense, yet there were few groups of which he was a member, in which others did not instinctively turn to him, not only for wisdom but for the adequate expression of the group's concern. He thought clearly and had the gift of the fitting word.

Few men in the Society of Friends in America will be missed so keenly. The one way in which to compensate for the loss to American Quakerism, is for us who remain to emulate his Christian spirit and in that spirit, to carry forward the work to which he gave himself so devotedly.

He Went About Doing Good

The Passing of a Great Leader

AN editorial tribute in the *Baltimore Sun* for August 9 is aptly headed, "He went about doing good." "What is a happy and successful life? It seems to us that such a life as that of John R. Cary is a complete answer to a question to which many differing answers have been made. From a merely worldly point of view he made a success in life. Beginning with the everyday workers of his generation he soon emerged from the crowd of competitors and became one of the leaders in the financial world of his day. From the far more difficult standpoint of spiritual wealth, he achieved, as far as it is mortally possible, the attainment of happiness. This was because he was pursuing happiness not merely for himself but also for others." Banker, philanthropist, social worker and churchman, "he did not seek the limelight or try to thrust his views upon the public, but he had courage as well as convictions, and when the occasion demanded he did not hesitate to face the criticism even of his associates. He was a prophet and a high priest of a tolerance as broad and kindly as the heavens above us, and he was not afraid or ashamed to be known as a brother to all men." "Suddenly from a heart attack shortly after eight o'clock last night at the home of his son, Richard L. Cary," he passed from works to reward. "He was widely known throughout the city and was particularly interested in the advancement of Negroes." "His neighbors were everybody, especially those for whom other people were not specially solicitous." "In the passing of a man of peace and friendliness like Mr. Cary most of us feel a sort of envy." Thus, words of appreciation are expressed for one whose well-developed personality wielded a mighty influence for good among his fellow-citizens.



JOHN R. CARY

John Richard Cary was born at Glens Falls, N. Y., November 20, 1857, and died at Baltimore, August 8, 1928. He was a birthright Friend, the second son of Egbert and Martha Snell Cary. While he was still young, his father, a teacher, was forced by ill health to resign his school at Poughkeepsie, N. Y., and with his wife and sons seek a milder climate. He, accordingly, settled in St. Marys County, in southern Maryland and in a brief while died. His wife followed him soon afterward. Thus left alone at the age of fourteen, John Cary was enabled to find employment in Providence, R. I., as assistant to an engineer and surveyor of that city. Here he remained until, in 1879, he came to Baltimore where his older brother, Charles, lived. He then worked in a type foundry for several years, but soon found the work that occupied most of his life. At a reading-room in south Baltimore conducted by Friends, he began his banking activities at the instance of an old Portuguese sailor. This man told John Cary that he and his friends desired to save money, but had such small amounts that the banks of that time would not accept them. John Cary accordingly received many small sums weekly, deposited them in a single account and kept books to record the transactions in this connection. But he realized that there was a larger need to meet and he enlisted the interest of older friends who, with others, incorporated the Provident

Savings Bank and made John Cary treasurer. This was in 1886. He continued in that office, and later as secretary also, until 1914, when he gave up those duties to have time for the other interests which then seemed to him worthy of his full attention—activities broadly termed religious, philanthropic and social. He remained a member of the bank's board of directors and was its chairman at the time of his death. He valued this connection, for the bank continued its original program of providing a ready depository, through its many branches, for the savings of the "average" family of small means. Its depositors still total, as they long have, about one-tenth of the population of the city.

The early days of his life in Baltimore saw the beginning of his service in Baltimore Monthly Meeting. From these days, too, dates his concern that the meeting should be felt beyond its own borders. One keeps the memory of that Gospel Wagon from which street meetings were conducted on Sundays for those whom the singing attracted, although the success of the singers in that capacity was always doubted by Dr. Richard Henry Thomas, also one with a Friendly ignorance of musical harmony. John Cary's affection for south Baltimore began then. For the last twenty-five years he has been the leader of a Bible Class which, with friends in a small minority on its rolls, meets at the Light Street Meetinghouse, and at a recent "home-coming" showed 136 past and present members. The non-active members are in large part kept away because they now lead Bible Classes of their own. The love of teacher and class was notable.

In later years another interest of Friendly type was that concerning the Negroes of Baltimore. This took form in the development of a branch of the Urban League, the creation of a successful colored building and loan association and in indomitable striving to provide a colored hospital of fine design and with an adequate endowment. In spite of much reason for discouragement he continued to gain support for this project and is given chief credit for the organization of the campaign which has made the Provident Hospital an assured fact. It will be ready for use next month. One is glad to record the realization of this hope which he had long held. It is proper also to mention his continued interest in Morgan College, a Baltimore School for the higher education of Negroes. He was a member of its board of directors.

In the Monthly Meeting his counsel was often sought in matters of Meeting business which in his own mind possessed a religious significance not attaching to ordinary business affairs. One remembers his distaste for the blind following of tradition when it ran counter to the living truth. He sought to distinguish the real from the apparent significance of issues and to reduce problems to simple terms concerning which opposing minds might find themselves in agreement. To his duties as Clerk of Baltimore Yearly Meeting he brought no discernible insistence on his own point of view but much sympathetic understanding of the convictions of others.

In religious work within Baltimore, John Cary took especial interest in the Federation of Churches, and his influence was exerted in committees, as one of its vice-presidents and, to his great pleasure, through the first secretary and his successor, both of whom he counted among his friends. The latter, Dr. Nolan R. Best, spoke in moving terms at John Cary's funeral. Another field of activity was in the Young Men's Christian Association of whose board of directors he was at the time of his death the senior member.

Of other organized labors in which he assisted, notably the Prisoners' Aid Association of which he was president and the Federated Charities with whose consolidation from the Association for the Improvement of the Condition of the Poor and the Charity Organization Society he had much to do, only this brief mention can be made. His recent interest in the Society for the Prevention of Blindness must merely be noted. Other societies, too, in considerable number, counted on his active help and careful advice. And his standing in the business world in Baltimore, the affection and respect in which he was held by men of widely various outlooks and occupations, cannot be accurately described. One knows that in this respect he had a power for good which defies estimation.

His splendid work in the interests of the Five Years Meeting has been already noted editorially. In 1912, he was appointed a member of an Advisory Committee of the Publication Board which was instrumental in establishing THE AMERICAN FRIEND as the organ of the Five Years Meeting. He was a frequent contributor to its pages and his articles were read with deep appreciation. As editor of *The Interchange* for Baltimore Yearly Meeting he helped to guide the thought and activity of a loyal body of Friends whom he served faithfully and most ably for several years as its Presiding Clerk. How his many friends and associates will miss his fellowship and wise counsel! But he served his generation well and many will rise up to call him blessed.

He is survived by his wife, Mary E. Cary, two sons, Richard L. and Donald B., both of Baltimore; and two brothers, Charles J. of Dresher, Pa., and Egbert S. of Moorestown, N. J.

What He Would Say

SOME of us have found it hard just at first to pick up and carry on the various threads of our cooperative work as Friends since we have heard that it is no longer possible to confer with John R. Cary. That last letter, mailed to him only three days ago will not be answered now. We cannot have from him any more of that helpful analysis of perplexing situations and practical suggestions as to what is best to do, which so many of us have come to lean upon in committee work. It seems as though we must work without him, for the newspaper says he is dead.

But, as I sit at a desk, on the other side of which he has frequently discussed what should be our next step in a common task of Kingdom building; in a room where his smile has many times suddenly radiated assurance that there is light ahead, I know he is saying to us all, "I am not dead. Don't waste time mourning over what isn't real. I am just as much interested as ever in what I hope Friends are going to do yet for the Kingdom. The way to proceed now is for somebody to pick up my end of the plans for Baltimore Yearly Meeting next month and push them right through. I am sorry not to carry my share of the consideration of problems that will come up, but you will have there those who know about the things to be considered, and you must not let my absence make any real difference. It will be an important Yearly Meeting

and you will have a good time in Virginia. I have helped make the arrangements and the rest of you will have the fun as well as the responsibility of making the Yearly Meeting count for as much as possible in the new location."

To our Home Mission Board, in whose Executive Committee he has been an active, guiding member for ten years, he would say again, as he did in a letter last May, "What we should do is to drive ahead as hard as we can—spreading the Gospel of inward strength along with outgoing effort. We must strengthen our inner life if we want our work to be permanent."

In THE AMERICAN FRIEND of December 22, 1927, he said to all of us: "On my way home from the meeting of the Executive Committee (the last he attended) I began to study how we could carry out through our whole membership the fine spirit which marked our gathering." In other paragraphs occurred these words, "What can we do about it? Well, we can all do something. Come on now, let us all join in — ."

And again in THE AMERICAN FRIEND last April, he wrote, "The contribution which Friends have to make toward this important development is — ," going on to tell us of his conclusions.

The words above which stick with me and which suggest his attitude toward life are, "I began to study how," "What can we do about it?" and "let us all join in," "as hard as we can." Always his approach to difficult situations has been that of careful thought, followed by clear-cut decisions, courage to act upon convictions and a happy assurance that right will win. How often he has listened through long discussions in committee and then in the quiet of his room at night worded for us all a clear statement of what we were struggling after! He was constantly setting new goals and studying out immediately definite steps towards reaching them.

So it seems to me he would say to us now, "I am with you still, and even more clearly this week than last, do I see the tremendous importance and the eternal value of the spiritual goals we are working towards, in Yearly Meeting, in Five Years Meeting, and in every Board and Committee. Come, let us all join in."

R. M. S.

John R. Cary

Concern for human welfare moved this Friend
To give his best in thought and noble deed—
A voice within, to which he gave good heed;
A gentle spirit ready to attend
The call, yet firm for right with truth to blend,
And love, that men might feel in time of need
A brother's hand; a courage guaranteed
Fear-proof—these traits he bore to journey's end.
With penetrating vision, he would view
The future and express the fitting word,
Assuming leadership devotedly;
Dynamic personality, so true
That men could trust and follow having heard
And felt—he served as for eternity.

Richmond, Indiana. JOHN R. WEBB.

The Christian Enterprise

BY CHARLES E. TEBBETTS

WHAT is the Christian enterprise for the immediate future? All signs at present seem to indicate that God is marshalling his forces for a great new movement. Perhaps the day of "Jehovah's hastening" (Isa. 60:22) is at hand.

In the political realm the movement for world peace is taking a new hold on the nations. There seems to be a new awakening everywhere. The outlawing of war is now a problem of practical statesmanship. The overthrow of the evils of the drink traffic is now a world problem. The whole world is watching with intense interest the outcome of the conflict in this country in the matter of prohibition. That contest is on here and a prohibition victory in the present campaign is most vital.

In the field of the Christian Church events follow each other in rapid succession: The Stockholm Conference brought together for the first time representatives of the entire Christian Church—except the Roman Catholic—in a cooperative movement to meet the great problems in the national, international and social world so as to bring the voice of the entire Church to bear upon them. Again, last year, the Conference on Faith and Order at Lausanne sought a still closer union of the entire Church in that field. This present year two World Conferences have brought together as never before representatives of the entire Protestant Church, both the older churches of the occident, and the newer of the oriental and other peoples, over seven thousand in all, from fifty countries; over three hundred of these from the far East, India, China and Japan, mostly native. Among the most striking of these were an Egyptian Shiek, and a young Zulu girl from South Africa. This Conference meeting at Los Angeles, was on the subject of Religious Education. Reports of progress were brought from all parts of the world, and plans laid for a more aggressive campaign. Leading representatives of the whole Church were there and the sessions were of most intense interest.

The other, and perhaps the most important of all, was the Jerusalem Conference of the International Missionary Council. Other great meetings of Missionary Forces have been previously held, as at New York in 1900 and at Edinburgh in 1910; but these were composed almost entirely of representatives of churches sending missionaries to the pagan world, with scarcely any natives. At Edinburgh even work in Latin America was excluded. At Jerusalem no distinction was made between Christian lands (so called) and non-Christian. The whole world field was regarded as one in its need and responsibility. No one was regarded as having superior authority over another. "Representatives of the younger churches of Asia, Africa, and

Latin America collaborated in approximately equal numbers with those of the older churches of Europe, North America and Australasia." "There was an erect, straight-speaking chief of Uganda and there were extraordinarily capable and courageous women, not from Western lands alone, but also from China and Korea, and India and Japan." There were two hundred and seventy-five delegates in all.

Held on the Mount of Olives, overlooking the scene of our Lord's last ministry and sacrificial death, a most solemn session was that in which was drafted the essential Christian Message for the world. "No one who was present," writes Basil Mathews, "can ever forget the keen ecstasy of the hour when the Bishop of Manchester came to the last words of this statement, and we knew that God had given to the Council a restatement of the Gospel in terms, rooted in reality, emerging from a profound and coherent theology, and vibrating and real for the new generation. Of all utterances given since the war through corporate Christian witness this seems to the writer to be incomparably the greatest." "With the adoption of the report, the Council knew its way, and passed on in joy to the closing days. And then in the strength of the resurrection waited together on that ever memorable Easter Day," the Easter of 1928.

Among the missionary motives as set forth by the Conference are the following: "We repudiate any attempt on the part of trade or governments, openly or covertly, to use the missionary cause for any ulterior purposes. Our Gospel stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage economic, political, or social on any people.

"Going deeper on our part we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others. Nor have we desire to bind up our Gospel with fixed ecclesiastical forms which derive their meaning from the experience of the Western Church. We ardently desire that the younger churches should express the Gospel through their own genius and through forms suitable to their racial heritage. There must be no desire to lord it over the personal or collective faith of others.

"Since Christ is our motive, the end of Christian missions fits in with that motive. *It is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Savior, and through cooperative sharing of life in a divine society.*"

The Missionary Review of the World in discussing the significance of the conference suggests four results that may come from it that may make it epochal: 1. *A new unity in the Christian enterprise.* Differences in sex, color, dress, social standing, wealth or language made no difference in the spiritual unity of the delegates. All recognized one Master. There are differences of gifts and administration, but one Spirit and one Lord. If this ideal can be realized throughout the Church at home and abroad, it will be epochal.

2. *The new statement of the Christian Message.* No new message is needed, but conditions and phraseology change. The message is to all, for all have sinned, and there is no other Savior than Jesus Christ. His life and power are to be applied to all departments and relationships of life. If this is realized it will have been epochal.

3. *New responsibilities for native churches.* The International Missionary Council in place of representing only the home base churches of Europe and America will represent the twenty-three national Christian Councils of the world. This places the missionary enterprise, not on the basis of foreign propaganda, but of spiritual fellowship and extension through witnessing and cooperation among Christians of all nations and denominations.

4. *A new dependence on God.* The necessity of fuller reliance on the leadership and power of the Spirit of God was another important emphasis. God works in diverse ways at diverse times. Money or a multitude of workers are not the first necessity. "One man moved by the Spirit of God is a mightier force than a million depending only on human wisdom and resources. Our great dependence is on the leadership of Christ, on the power of the Spirit of God, on an intelligent understanding of the revealed program of God, on a sacrificial devotion to the service of God and humanity, and on keeping in harmony with God through prayer. If these shall be more fully realized in the coming years it will surely have been epochal."

What then of the Spiritual Dynamic required for so great an enterprise? There must first be the consciousness of "the desperate need in ourselves and in all the world for what Jesus Christ only can supply." In view of our great failure heretofore to measure up to his call, we need to turn to him for pardon and for power.

A second need is for all our churches, each looking to its own defects and not those of others, to seek forgiveness for its own shortcomings, and then "stand firmly on the rock of Christian conviction and wholeheartedly accept their missionary obligations, and go forward in full loyalty to Christ to discover and to express, in the power and freedom of the Holy Spirit, the treasures in his unsearchable riches which it is the privilege and duty of each to win for the universal Church; and that they strive to deliver the name of Christ and of Christianity from complicity in any evil or justice."

The spirit that returns love for hate, and overcomes evil with good must be evidently present in those who would be witnesses for Christ. They are also bound to exert all their influence to secure that the social, international and inter-racial relationships in the midst of which their work is done are subordinate to his spirit.

The task before us is beyond our powers. It can only be accomplished by the Holy Spirit, whose power we receive in completeness only in fellowship of Christ's disciples. We call all followers of Christ to take their full share as members of his body, which is the Church; no discontent with its organization or tradition or failings should be allowed to keep outside its fold; the isolated Christian is impoverished in his spiritual life and impotent in his activities; our strength, both inward and outward is in the living fellowship. But in these hurried and feverish days there is also more need than ever for the deepening of our spiritual life through periodical detachment from the world and its need in lonely communion with God. We desire also to call for a greater volume of intercessory prayer. The whole Church should be earnest and instant in prayer, each part for every other, and all together for the Church's unity, and for the hallowing of God's name throughout the world.—(Taken from the Call of the Council to the Church throughout the world).

Canada and Genesee Meetings

In Joint and Concurrent Session

"In the brotherhood of Quakerism; in faith in humanity; and in the love of God, Canada Yearly Meeting and Genesee Yearly Meeting met together in this holy experiment. During these days we have been verily baptized into a new consciousness, a new realization of our unity of spirit. In this new faith, this renewed brotherhood, this united spirit, we adjourn to meet at a time and place to be decided by the joint committee on affiliation in the expectation and hope of meeting in joint and concurrent sessions next year, "and so concluded what was probably the most far reaching Friendly gathering on this continent in our generation. This closing minute was read Sunday evening after the meeting for worship in the beautiful chapel of the reopened Pickering College at Newmarket, Ontario, by C. Harold Zavitz, the Presiding Clerk of Genesee Yearly Meeting, with the Clerks of both Yearly Meetings at the tables.

On the preceding Thursday morning with the two Yearly Meetings sitting together as one, with no evidences that two organizations were in session, except the presence of two sets of Clerks at the tables, the opening minute was read by Arthur G. Dorland, the Presiding Clerk of Canada Yearly Meeting. The record of what was said and done at this joint Yearly Meeting will be forth-coming in the minutes of the two Yearly Meetings which will be printed together in one volume, consequently no attempt will be made here to give a detailed report. A few significant happenings however, might be indicated.

The Fellowship meeting in the college chapel on the evening before the opening "set the pace" of the whole Yearly Meeting. It should be remarked here that the committee on affiliation had previously made a momentous decision, namely, that all the gatherings would be conducted absolutely according to Friends' customs. The fellowship meeting was not a meeting for worship. It was simply a time of learning to know each other. Yet, how Friendly it was! A spirit of humor which developed in the gathering became infectious until soon all were seized with the malady and through the week the writer discovered none who recovered. Young Friends who have not learned the art of hair splitting theological discussion, and older (young-old) Friends, who, if they did know it, had been mellowed with ripening years mingled together in a unity of spirit that was truly charming because so real, natural, and unaffected.

Certain sessions in which subjects of common interest were being considered were held jointly. At other times the session was divided with the Genesee Clerks conducting the business for the first period, followed by the Canada Clerks. In all such sessions the Clerks remained at their places throughout the session as did the audience. Naturally, differences of opinion arose but at no time was there a line drawn or even inferred between the two groups nor did the writer hear an unkind word throughout all the sessions. At no time was a vote taken or suggested. The minutes recorded by the Clerks were always received with perfect unanimity.

The epistles were all considered in the opening session. The London and Dublin epistles were read in full, as were the letters from Japan and Germany. Genesee presented a summary of those from the other Yearly Meetings with which they correspond followed by a like procedure by Canada. Minutes for visiting Friends were read to all.

Joint committees were appointed to care for several items of common interest, and will function henceforth as one. The first was the Correspondence Committee. Returning minutes were signed by both clerks. One epistle was prepared and sent, signed by both.

The Canadian Friend has been officially recognized by Genesee as its organ and the editor who acts as Field Secretary for Canada Yearly Meeting was appointed to like service by Genesee.

The Peace Committees were merged and are working on a common program. Peace oratorical contests will be held during the year culminating in a Yearly Meeting contest next year. The Young Friends reorganized as one, and are planning a conference, probably about Thanksgiving time. About forty young Friends were in attendance and four most interesting meetings were held. The Service committees have been united by their own requests.

Meetings for worship conducted wholly after the manner of Friends were times of deepest heart searching, climaxing on Sunday in a veritable Pentecost. Ideas were constantly being presented which were widely divergent but no one cared, for each was presenting in his own phraseology the true spiritual message of Jesus.

Friends were lifted to heights of great vision Sunday afternoon when Wilbur K. Thomas delivered the Sunderland P. Gardner lecture on the subject, "Our Quaker Message." After portraying briefly a panoramic view of Quakerism around the world he presented a most stirring challenge to live the Jesus life. The lectureship is an endowment in memory of an esteemed minister of Genesee Yearly Meeting permitting a lecture each year on some vital phase of Quakerism.

Visiting Friends in attendance at Canada and Genesee Yearly Meetings with or without letters were, Rachel Rutter of London, Frank Cornell of Indiana, Waldo Hayes and Virginia Griffith of Philadelphia (Race St.), Walter Haight and wife of California, Lindley Stevens and wife of New York, and Wilbur K. Thomas.

Mordecai Starr, the Presiding Clerk of the Yearly Meeting at Norwich, Ontario, with his wife were present throughout. Their presence was very much appreciated.

Arthur G. Dorland, relating his recent experience in attending London Yearly Meeting with minutes from both Canada and Genesee, caused a great deal of merriment with his recital of his attempts to have both minutes read. Finally he got the idea across that he was a member in good and regular standing in both groups of Friends and both minutes were read.

Joseph McCulley, Headmaster of Pickering College completely won the hearts of his audience when, during the report of the College he told of his ideals and plans for it. After being closed for ten years, then reopened for only one year, registration has already closed for next winter.

Friends of the Five Years Meeting persuasion would do well to secure a copy of the queries and advices used by Yearly Meetings of the Friends General Conference persuasion and seriously study them.

Friends of Canada are pardonably proud of the clean-cut, whole-hearted acceptance of the Kellogg Peace proposal by Premier W. L. MacKenzie King. They commended him for it.

Edith Valentine is representing the Young Friends at the World Youth Peace Congress in Erde, Holland.

Canadian Friends are not working on any plans for organic union. They are only longing for the fellowship of each other and if in the future that fellowship ripens into such a unity of spirit that union does come it will be in a natural way with no coercion in the offing.

It was very inspiring indeed to see on the platform together on Sunday morning two ministers who have given long years of service one to one Yearly Meeting and one to the other. W. Asa Rogers, 84, of Canada, and Isaac Wilson, 88, of Genesee, the latter having missing only two Yearly Meetings in the last 75 years. Both are much beloved by the young people. Both spoke most acceptably in the meeting.

The Clerks' tables presented an interesting study. Both Presiding Clerks are decidedly young looking though one is a dignified Ph.D and professor of history in Western University and the other a progressive and successful farmer. Both Assistant Clerks may

be called young Friends though one is a grandmother and grey headed. The other still signs her name Miss.

Two cronies around the halls between sessions were William Harris and Charles A. Zavitz, each for many years Clerk of his own Yearly Meeting. William Harris is a retired business man and Dr. Zavitz is taking a long rest after 38 years as a professor in the Guelph Agricultural College. They have been close neighbors and warm friends for many years. G. R. B.

ADDITIONAL PARAGRAPHS

After the above was set up another report came to hand from Elizabeth A. Gardner from which the following additional statements will be of interest: "There was something especially valuable and stimulating in living together in such close contact like one big family. One could not distinguish members of the different Yearly Meetings and, except in the business sessions, complete unity prevailed.

"Because of its supreme importance an entire evening was given to an open Peace discussion skilfully led by Professor Arthur Dorland. It was agreed that the time has come no longer merely to protest, but actually to do something. The problem was discussed from several angles and suggestions made. Compulsory military drill was considered dangerous because it generates distrust in foreign nations, and should be eliminated at least from Land Grant colleges. Education was considered the root of the whole matter—education for goodwill, for world service, and for world peace.

"At the public missionary meeting, Rachel Rutter, our English Friend, told of her travels and acquainted Friends of conditions in Africa. The need for white, well-educated teachers is very great. There are now quite a number of African Friends in spite of the fact that to join the Society they must live for three years in such a way that no one can find fault with them. They want to become educated and Christianized.

"The public meeting Saturday evening was in charge of the Young Friends with Howard Brown presiding. Raymond Booth gave a talk full of faith in the young people; Virginia Griffith very interestingly described the activities of Young Friends in New York City; and Waldo Hayes told about the Young Friends organization in Philadelphia, outlining in a very inspiring manner their aims and ideals. The program was made more delightful with some musical numbers rendered by Young Friends of Newmarket.

"The program closed with a short devotional service Sunday evening. Tribute was paid to both old and young, but especially to the elderly members, among whom were Isaac Wilson, W. Asa Rogers, Samuel P. Zavitz, Edgar Haight and others, who by their very presence were an inspiration as living reflections of the principles and spirit of our Society."

North Carolina Yearly Meeting

Printed Reports Appreciated

The two hundred and thirtieth annual session of North Carolina Yearly Meeting was held at Guilford College from August 7th to 12th. The droning whirr of numerous electric fans helped to keep Friends comfortable though it made hearing what was spoken a bit more difficult. Watermelon feasts for different groups, a picnic supper for young people, a banquet for members of Finance and Budget Committees, a social meeting of pastors' wives, a pageant of goodwill given by the children of the local Daily Vacation Bible School on the campus in spite of a gentle drizzling rain, the drive for visiting women, the fresh flowers each day in the assembly room—all added to the feeling of friendly fellowship in addition to the meals regularly served in the college dining hall and the many opportunities for quiet conversation on the porches or for strolling over the sightly campus so rich in grand old trees.

One of our visitors from another Yearly Meeting noted these impressions; a cordial and friendly atmosphere, a more democratic spirit than among some Friends, a certain deliberateness or willingness to take time for the task in hand, an open-mindedness to truth, a practicality in expressions and proceedings, very little general discussion in the meeting, very little expression by the Clerk though he seemed to be able to sense the situation and the desires of the Meeting, and no voting by the Meeting (except in two instances).

Another who has come to the faculty of Guilford College from Iowa says North Carolina is more conservative than Iowa in the matter of coats and votes. However the above-mentioned fans may account for the ability of men to endure their coats.

The Clerks felt that this Yearly Meeting was far superior to previous ones because the reports of standing committees were printed and were not read in full in the meeting. Time was saved as only the most important features were presented orally. This was probably the reason why there were such complete reports this year. People knew they couldn't wait until Yearly Meeting time and bring their reports with them. The Superintendent of Evangelistic Work had a report from every one of the 75 congregations in the Yearly Meeting and the Board of Religious Education had a report from every Quarter, not from every local school.

The other especial advantage was that more opportunity was thus allowed for addresses by experts in the various fields and these were of an exceptionally high grade. Crystal Bird made a deep impression by her earnest speech so full of understanding of the racial situation from the standpoint of a spiritually-minded, level-headed and cultured young negro woman. Wilbur K. Thomas presented various angles of the work of the American Friends Service Committee in his usual able style. Dr. W. L. Poteat, President Emeritus of Wake Forest College, a Baptist institution outquakered the Quakers in his eloquent peace address. Marie Cassell the new Field Secretary of the Five Years Meeting Board of Religious Education spoke of the need of vision of courage and of training and resourcefulness in religious education. B. Willis Beede impressively presented the need of consecrated and well-trained leaders for the mission field. Dr. Elbert Russell in the educational address said "We need to hold on to the physical forces with one hand while we take hold of the spiritual force of the love of God with the other."

The deeply religious addresses of Dr. Alfred C. Garrett on four mornings for the closing half hour of the session touched the high-water mark and gave a deep impression which will live long with us. We felt with him the drawing power of the love of God, who watches tenderly over each one of us. Again his masterly description of the spirit of the meeting of representatives of all kinds of Christian sects at Lausanne and of how at last they agreed to include the Quakers in the fellowship of the visible as well as the invisible Church, notwithstanding their attitude on outward sacraments, made us feel almost as if we had been there too.

To return to the business, it was the year of graphs, The Promotion and Budget Committee used that means to show the relation for several years between the budget asked for and that actually raised. The Religious Education Board by means of six charts set forth the leading conclusions from their statistical report.

The Statistical Secretary showed a net gain of 67 for the calendar year of 1927. One third of the more than 10,000 members are under 21.

The Evangelistic Superintendent, L. W. McFarland stressed the importance of developing city meetings in this time of rapid industrial development in North Carolina, as so many Friends are moving to the towns. The new work opening up at Galax, Va., is a case in point. A few historical facts in his report were striking. The oldest city meeting in N. C., is but 35 years old. The first Christian sermon in the State was preached by a Quaker. The first church building was a Friends meeting-house and the first religious organization was a Friends meeting. The first normal school in the State was held by Friends at Springfield under the care of the Baltimore Association. In the last 12 years no monthly meeting has been laid down and no year has there been a loss in the total membership of the Yearly Meeting. The

Permanent Board decided to set up a marker in Hartford to show where Wm. Edmondson and Geo. Fox both preached.

Saturday was Education Day with reports of the President, Trustees, Advisory Board and Girls Aid Committee of Guilford College and, at night, the Alumni Association presented a special speaker on Education as has been noted. An interesting feature of the day was the presentation of A.B. diplomas to the following young people who had during the summer school completed their work for graduation: Ethel J. Chadwick, Pauline Chaffin, Adalia T. Futrell, Mary M. Neal, Elizabeth Spencer and Turner F. Moon.

An entire evening session was devoted to the presentation of the Young Friends work especially that of Christian Endeavor and their speaker was the President of the State C. E. Union, Stokes S. Rawlins.

The amended queries as suggested by the Five Years Meeting were adopted. Memorials were presented for eight Friends, valiant in the faith, who had died during the year. A telegram was sent to Secretary Kellogg expressing appreciation of his efforts for peace and goodwill among nations and another of congratulation to Herbert Hoover on his nomination and recalling the fact that his ancestors had come from this Yearly Meeting.

The Sabbath was the closing day and two large congregations assembled. In one the writer heard a message from Elbert Russell on the kind of God Christ came to show, not one of power, knowledge and justice alone, a conception man had held of God, but one of love and sacrifice. We need to realize afresh that God is revealed in Christ.

Deeper notes than usual were struck in this Yearly Meeting. In the best sense of the word it was indeed "a good Yearly Meeting."

ALICE PAIGE WHITE.

IMPRESSIONS OF A VISITOR

There are three main impressions gained by a stranger visiting for the first time the North Carolina Yearly Meeting. They are a sense of beauty, of life and of spirituality.

No one could walk the campus paths or stand on the steps of Founders' Hall or sit in the meetinghouse without that sense of beauty sinking in. The oaks are outside the window, the magnolia shows glossy green, the scent of the summer honeysuckle blows faintly in to confirm the idea of the other senses—and one raises a note of thanksgiving from the heart for all this beauty.

And then the reports begin to be read, the members crowd into the seats, the eyes of men and women are alert even if the thermometer does hover about the 90's. The chairmen offer brief reports showing advance in building programs, in membership, in meeting, in general reform. The stranger gains a sense of pulsing interest, of effect upon the community, and state as a whole, of life within each one and life in others where its members come in contact.

But through all this shines out the great thing — spirituality. That is in the practical reports, that is in the brief word, that is in the longer messages. This Yearly Meeting gathers together the three strongest threads in any conference or any group —beauty, life, spirituality.

LUCY M. THRUSTON, of Baltimore.

LONG BEACH FIRST FRIENDS

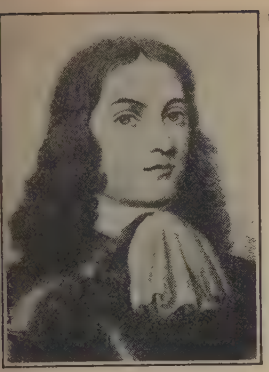
The August meeting of the Pastor's Aid and the Women's Missionary Societies of the First Friends Church, Long Beach, California, was held, August 10, in the church social hall. At ten o'clock, the ladies met for sewing and later Anna Bruce presided over the business session.

Eighty-five members and friends of the church assembled at noon in honor of the eightieth birthday of a beloved member, Mary Hinshaw. The guests were led through an archway of vines and greenery into the dining room by Mrs. Hinshaw, escorted by Professor Albert Small, who presided at the luncheon as toastmaster. The dining room had been converted into a bower of beautiful flowers and ferns and the lighted tall yellow tapers in the pretty floral holders together with the individual yellow fairy tapers, inserted in marshmallows, shed a mellow glow throughout the room. Many loving tributes were tendered by her friends and Mr. Small stated the greater part of her life had been devoted to Christian work, many years as state and county officer in the W. C. T. U. of Indiana and that she is still active in the local Long Beach Union. A poem extolling and commenting on the fourscore years of Christian grace attained by the honor guest was read by a long-time friend, Florence Wiltsee. Mr. and Mrs. John Wildman were introduced as being the oldest couple present, Mr. Wildman 83, and Mrs. Wildman 80. Ella Veeder in her greetings also shared with her friends the pleasure of a letter just received from Lou Henry Hoover, wife of the Honorable Herbert Hoover, in answer to a congratulatory message sent her. Mrs. Veeder recalled the days when she and Mrs. Hoover, as Lou Henry, lived in Whittier and worked together in civic affairs of that Quaker city. Mary Brown was presented as the first Friends minister of Long Beach, and in a few clever remarks told of the vast contrast of those early days and of this present "Wonder City." A beautiful bouquet of flowers was presented to Mrs. Hinshaw by Bertha Aherns from her garden. The pretty decorated angel food birthday cake, centering the guest table was presented by Mrs. Henry Menke. Mrs. Hinshaw, 'most overwhelmed by the tribute of love and affection showered upon her, responded with words of deep appreciation and thankfulness for her many friends and expressed her trust and love in her Heavenly Father who has granted her these fourscore years and the enjoyment of this happy eightieth birthday occasion. The members of the luncheon committee were Isabelle Bewley, Florence Smith and Ora B. Cole.

At 2 o'clock, the short business session of the Missionary Society convened with Florence Wiltsee, President and Alice Mendenhall, Secretary, presiding after an absence of vacations spent in the East. Devotionals were conducted by Ida McCoy, scripture responses being given to her queries, establishing the need of missions and challenging continued missionary endeavors. A letter was read from the pastor's wife, Mrs. Neal D. Newlin, who with her husband and baby Caroline are enjoying a vacation. She usually presents the missionary study lessons and stated this letter could be used as a substitute. She mentioned some of the conditions being encountered in a recent trip into Mexico and also told of seeing the monument recently erected to honor the loved Mexican aviator Senior Carranza. Thelma Menke, program chairman, presented the following program: May Benson who sung an appropriate solo, accompanied by Mrs. Henry Menke. Elsie McCoy was introduced as a visitor from the Wilmington, Ohio, Friends Yearly Meeting and brought greetings from that body. She expressed her pleasure of vacationing in Southern California and her good fortune in being able to attend this all-day meeting. Anna Bruce and Martilla Cox were opponents in a debate upon the question, "Resolved that the Aid Society is of more benefit to the Church than the Missionary Society." The judges, Mrs. H. Oakley, Sylvia Williams and Elsie McCoy decided the debate a tie and that both were very essential. Alice Mendenhall told in a most fascinating manner of her five weeks auto trip home from South Carolina with her husband. She told of visiting New York City, Washington, D. C., Cleveland, Ohio, Indianapolis, Indiana, Waterloo, Iowa and many other cities with delightful experiences of meeting friends and relatives. In all this trip they were in no accident and while they thoroughly enjoyed the trip they were happy to again be home in Long Beach. The Society was most fortunate in listening to Vercia P. Cox who, with her husband, Carson W. Cox, has just returned from their missionary work in Nanking, China. She is a sister of Mrs. William Potts, a member of the Society. She said there were four elements to be considered according to St. Paul in a missionary program of work: prayer; willingness to go; people to go to; and the message. The relating of their work was inspiring and very informing. A violin solo, "Roses of Picardy" was played by Dorothy Hutchinson accompanied by Alice Shockley at the piano. The day's program was closed with benediction by Ella Veeder.

He who subordinates his imagination to his prejudices serves few ends except those of uncharitableness and injustice.

—S. PARKES CADMAN.



Quarterly Bulletin

Issued by the Board on Religious Education
Five Years Meeting of Friends

Adult Organized Classes

Bulletin Number 2, August, 1928

Wise counsel has concluded that the Board on Religious Education should co-operate with THE AMERICAN FRIEND in issuing Bulletins in this manner rather than circulating a separate "four page." You are therefore indebted to the kindness of the Publication Board and the Editor for us coming to you as we are now. Once a quarter it is our plan to send to you such news from adult classes as we can get you and similar classes to send to us and to suggest plans, programs and other matters of prime importance to adult classes.

The material sent is thought to be helpful and suggestive. Much of its worth depends on the use made of it. You who read may increase its value by passing it on to your class, to other classes and perhaps to your entire school.

ADMONITIONS

Make your classes interesting! Make your class vital! Make your class religious!

"The law of cost has to be observed—no pains, no gains!"

"SERVICE STARS"

Of course this does not refer to stars put upon certain pieces of cloth for enlistment in military endeavors, but to those all too rare "stars" in an organized class who are above the average in seeing open doors of service, those who so easily and naturally just keep doing things for others. Organized classes are expected to develop the talents represented within its membership. Offices should be distributed in such a manner and with such frequency as to discover and make way for qualities of leadership. Members do not exist for the good of the class organization but the organization is charged with the responsibility of character and personality development of the membership. What percentage of your class roll is made up of "stars"?

IS THIS YOUR CLASS?

A class, co-operating with the pastor in every detail, definitely undertakes to increase the value of the Sunday evening meeting. Occasional outside speakers are provided. The pastor will enjoy hearing some other speaker in his own meeting. This class plans for and provides special music, a quartet, a men's or women's chorus. It discovers new usher material by giving the regular ones a temporary vacation. It finds a fine but unique way of advertising and makes new contacts between otherwise untouched people in the community and the Friends Meeting.

OUR FAMILY GROWS

Since Bulletin number one the following adult classes have received charters.

27. Bethany, Wichita, Kansas
28. Men's Bible Class, Wichita, Kansas (The late Edmund Stanley was teacher).
29. Busy Matrons, Wichita, Kansas
30. Ladies Bible Class, Wichita, Kansas
31. Elizabeth Fry, Wichita, Kansas
32. Business Women's Class, Wichita, Kansas
33. Friendly Circle, Le Grand, Iowa
34. Frances Willard, Bloomingdale, Ind.
35. Business Women's Class, First Friends, Richmond, Indiana
36. Men's Bible Class, First Friends, Richmond, Indiana
37. Searchlight, Kokomo, Indiana
38. Goodwill, Marshall, Indiana
39. Pathfinders, Hortonville, Ind.
40. Willing Workers, Cicero, Indiana
41. Friendship, Bloomingdale, Indiana

BY YEARLY MEETINGS

Yearly Meetings rank as follows in the number of organized and chartered classes: New England 2; Indiana 3; Western 8; Iowa 18; Baltimore 1; Nebraska 2; California 1; Kansas 6. Has anyone seen New York, North Carolina ,or Wilmington?

"VISITING PROFESSORS"

Some colleges arrange with some outstanding professor in another land or another institution to give a special course for a single semester or a stated brief period. The idea is workable with relation to Adult Classes. In your community or in your own Meeting there may be someone especially qualified but very busy who can be secured to conduct a class for a limited time—perhaps a "quarter." Your regular teacher will gladly welcome his coming to lead in the consideration of his chosen theme—it might be the Gospel of John, or Mark or the Minor Prophets.

HAVE YOU THE BLUES?

A class that was not growing was startled into action by a member proposing that each member of the class wear a blue button until he brought a new member.

WHAT A RECORD!

An organized class though small, reports 300 persons as members through a term of years. This class has furnished 25 officers and teachers to the Bible School and 35 officers in the Church; has sent forth 6 ministers; one missionary and all but 5 of its members have become members of the church.

GATHERED ACHIEVEMENTS

From the columns of The International Journal of Religious Education, the following works of adult organized classes were gleaned. These came from a single issue:

Average attendance boosted from 25 to 91; a women's class having no teacher hit upon the plan of rotating as teachers, each teacher taking a month; home life of the community improved by a plan of house visitation with this as a specific aim; the building and grounds improved and beautified; "no business allowed to crowd out Bible Study"; a wise leader of a class guides affairs so that several men made decision for Christ during a class session; pay expenses of young people in leadership training schools or camps. This is not near all but start on those—more to follow. If you will write us of your "doings" we will gladly inspire others by giving them the news of your success.

WRITE

All communications in connection with these Bulletins should be addressed, "The Board on Religious Education of Friends" 1101 Gurney St., Oskaloosa, Iowa.

VACATION BIBLE SCHOOL

A community Daily Vacation Bible School was held in the Orthodox Friends Church in Fishertown, Pennsylvania, from July 23rd to August 3rd, under the efficient leadership of Florence E. Ledbetter, of Greensboro, North Carolina.

This was the first school of the kind ever held in this community, and was organized with four departments: kindergarten, primary, junior and intermediate, with a corps of ten teachers and assistants, representing the three churches of the community. Men and women freely gave of their time from the busy farm life, to convey many of the children to and from school.

The enrollment was 72, with a daily average attendance of 52. Classes met every morning from nine to eleven, except Saturday. The music was in charge of Nellie M. Thomas.

The children and teachers enjoyed a picnic dinner and games in a nearby grove at the close of one of the morning sessions.

On the evening of the closing day, an excellent program was given by the children, at which time the parents and friends attended. The Church was filled to capacity, and all were delighted with the demonstration given of the splendid work that had been done during the ten days, consisting of songs, Bible drills, and beautiful handwork, closing with a dramatization of "The Good Samaritan," given by the older pupils.

There was an unusually fine co-operation in the community, and Miss Ledbetter, with her pleasing personality, greatly endeared herself to all.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

SMOKING AND ALCOHOLIC DRINKING IN CHINA

The International Relations Committee of Shanghai, China, reports under date of July 7th, 1928, that the Nationalist Ministry of the Interior has issued the following regulations prohibiting smoking or alcoholic drinking by minors—all persons under twenty years of age. The act is as follows:

1. All persons under twenty years of age are forbidden to smoke or take alcoholic drinks. Those needing alcohol for medical purposes and who are certified by doctors are exempted.

2. Minors above thirteen years of age found guilty of disobeying the above stipulation shall be fined $5 or less for each offense. Parents or guardians of children under thirteen years shall be instructed to place them under strict discipline. Tobacco, wine, drinking and smoking apparatus found in their possession shall be confiscated.

3. Parents or guardians who are guilty of permitting minors to drink or smoke shall be fined $5 or less for each offense.

4. Persons selling wine, tobacco, or drinking or smoking apparatus to minors for personal use shall be fined $20 or less for each offense.

5. These regulations shall be enforced by the Public Safety Bureaus of the various districts and special municipalities, district governments, and self-government organizations of the villages throughout the country.

6. These regulations shall become effective from the day of their promulgation.

PEACE SENTIMENTS AMONG HOLLAND MENNONITES

John Fletcher, of the Council for International Service, England, recently had an opportunity to meet with a number of the Mennonites in Holland. He reports that during the past six years the Mennonite Church has become much stronger. The leaders in the new movement seem to be composed mostly of old Woodbrookers.

The most significant thing in the Mennonite Movement in Holland, however, seems to be a strengthening of their Peace testimony. A committee recently sent out a questionnaire to all the Mennonite ministers in Holland and their replies to the inquiries concerning Peace were very interesting. All ministers under forty years of age supported the Mennonite Peace testimony. Of those between forty and fifty years of age one-third supported, one-third were neutral, one-third against; while of those over fifty only two supported the Peace testimony.

John Fletcher also reports that compulsory military service makes the Peace Movement a living one in Holland. He writes: "At the present time there are twenty-two men in prison, about half the usual number. These are mostly members of active labour movements such as Syndicalists and Anarchists, and as a rule the religious peace organizations will have little to do with them. The general propaganda against war and conscription, however, is having its effect on the military authorities. In 1925 alternative service was allowed. Seven men have accepted this this year. Five or six are in the forest-service, and one in post office service for two years. They are paid 45 Gulden a month (the equivalent to the army pay and keep). The absolutists are imprisoned for eleven to twelve months. I was told that the advantage of alternative service was that it makes conscientious objection a legal right. There have been one or two cases of threatened mutiny in the army, and a growing objection to conscription by the 'unconscientious' objectors makes the militarists themselves cautious about having disaffected men in the army. It is very likely that big changes may be seen in the next year or two."

A NEW CENTER IN ROME

For many years Lydia Ellicott Morris of Philadelphia has had a concern to open a Friends' Center in Italy. Under date of July 1, 1928, she writes that at last she has been able to start one at 25 Prazza Vrignanelli, (Prazza di Spagna). It is situated in the heart of Rome and is under her care and that of Amy Dean as Secretary. It consists of four rooms, kitchen and bath, and is being used this summer for the comfort of tourists and business girls—particularly English, French and American who are living and working in Rome. Nine American magazines are to found on the reading table. The rooms are kept open during the day and two evenings each week from 8:30 to 11:30. All American travellers will find a hearty welcome here.

MAINE'S OFFICIAL PEACE CELEBRATION

It is encouraging to those interested in peace when a state like Maine, by an act of its Legislature, has a Peace Celebration. On March 15, 1927, the Legislature of the State of Maine decreed that the 100th anniversary of the birth of William Ladd, founder of the American Peace Society, should be celebrated at Center Minot. On July 21st, before a large gathering of men and women, the Governor of the state unveiled there a huge boulder upon which was a bronze tablet bearing the inscription:

"In honor of William Ladd, the Apostle of Peace; born May 10, 1778—died April 7, 1841; organizer and founder of the American Peace Society one hundred years ago; citizen and resident of Minot, Maine; author of 'An Essay on a Congress of Nations' an outstanding contribution to world peace. This tablet erected July 21, 1928, in response to a joint resolution of the 83rd Legislature of the State of Maine authorizing a commemoration of the memory and services of William Ladd.

"Blessed are the peace makers for they shall be called the children of God."

Thus Maine, under the leadership of some of its ablest men, officially celebrated the 100th anniversary of the founder of one of the first Peace Societies in the country.

SECRETARY KELLOGG AND WORLD PEACE

Are the people and the government of the United States interested in Peace? With this question in mind, it is interesting to notice some of the activities of Frank B. Kellogg, Secretary of State, during the past year. His efforts to bring about a universal treaty which would condemn war and renounce it as an instrument of national policy and in which the countries of the world would agree to settle all their disputes by pacific means is beginning to bear fruit. It is expected that this treaty will be signed by fourteen nations of the world on August 28th in this year.

Due to his efforts also, Chili and Peru have resumed diplomatic relations. There have been no diplomatic relations between these two countries since 1910. The Tacna-Arica dispute has been hanging fire for forty-five years, and much bitterness has been engendered over this difficulty. This again is a diplomatic victory in favor of better international relations.

Largely due to the initiative of the State Department, the Sixth International Conference of American States at Habana, Cuba, February 1928, adopted a resolution condemning war as an instrument of national policy and pleading for the pacific settlement of conflicts between nations. This resolution looked toward the adoption by the twenty-one American Republics of methods of obligatory arbitration for the pacific settlement of their disputes of a juridicial character. Upon the invitation of our State Department, the American Republics will meet in Washington, December 10, 1928, for the purpose of concluding an agreement under which such disputes can be arbitrated. The United States will be represented by Charles Evans Hughes and Mr. Kellogg.

POLITICS AND WORLD PEACE

Speaking of politics and world peace, it is interesting to note that the Republicans are proud of the Briand-Kellogg multilateral treaty and the negotiations with Latin America while the Democrats have come out strongly in favor of the outlawry of war. There is a will to peace in this country which must be reckoned with.

FRIENDSHIP ON THE BOUNDING BILLOWS

A Member of the Young Friends Delegation Abroad Tells of Shipboard Life

What a silver sea we Young Friends have for the beginning of our last whole day on board the Sierre Cordoba! Even the breasts of the hundreds of gulls above us reflect it. As we sit here on the bow of the boat, we can distinguish a lighthouse from Ireland, and we are torn by the desire to sail on forever and the thrill of the sight of a bit of land.

Because every day has been a unique one, I have been unwilling to write this little story until we were about to go on shore. Even upon this, our last day, we nine are to have the honor of taking coffee in Captain Stein's cabin. Two days ago he invited us through the German professor, Mr. Schuchard, who has volunteered as our interpreter. He said he had a souvenir for each one of us without which we must not go on shore. As he handed us the coffee cups, he said, "The Friends fed the German children, and now the Germans are feeding the Friends' children!" Whenever we say "Quakers" we hear, "Ah, Quakers, they fed my son, they do good work in the war." There is also the friendliest of attitude toward us from all of our German crew whether they have heard of Quakers or not. Our cabin stewards teach us how to ask for ice water and how to ask to have our suits pressed. And the dining-room stewards gladly teach us what to say when we want prunes for breakfast. At every meal the chief steward appears to ask "Wiegehts,"—"How are you?" and we say "sehr gut." Yesterday he asked if we had seen the sun. When we had hoped in vain that the heavy fog would clear away, asked him where we could find it, he calmly answered, "Behind the clouds." When we had told the Captain that we enjoyed the North German Lloyd, he quickly assured us that he would pass the compliment on to "Mr. North German Lloyd." German humor and spontaneity have been unusually pleasant to us. I add spontaneity to humor when I think of those I have seen down in our dining-room enjoying the four o'clock band concerts. They tap their feet and throw themselves bodily into the spirit of the music.

Up until now I have striven to create an atmosphere and setting for my story. And now you'll have to hear the part which should interest you most as members of the Society of Friends. We have met together as a group of nine every day. One of our first acts was to introduce ourselves and tell the Yearly Meeting to which we belonged. Elizabeth Marsh told us that though she had preserved her membership in Nebraska, she was located as Young Friends' Secretary of the Five Years Meeting, in Richmond. She is our acting spokesman and discussion leader, and a very able one she makes. Then Ethel Linton, from Wilmington, Ohio, is active in the New York Young Friends' Movement, Esther Balderston (and Esther Yardley, who is travelling with the delegates) are from Fifteenth and Race Street Yearly Meeting of Philadelphia. Clarence Cunningham, from Western Yearly Meeting in Indiana, attends meeting regularly in Chicago and is an efficient probation officer in the Chicago Juvenile Court. Ruth Outland, a teacher, and a member of North Carolina Conservative Yearly Meeting, has been appointed to this trip by the Five Years Meeting. Marjorie Hedley, Alfred Jacob and I, so far as numbers are considered, duly represent Philadelphia Arch Street Yearly Meeting. Each of the other two are to remain in Europe for a period, Alfred in Woodbrooke and Marjorie in Chalons Hospital.

Now that you have seen our environment and learned our credentials I want to hasten to tell you what we do. And that is a jolly story. For the first night and day we were fair flowers drooping piteously by the seaside. You should have seen us that first evening at the swaying and breath-taking dinner table. With the exception of the two boys, the party one by one adjourned to the fresh air and a deck chair as soon as the first few bites of food were had.

Though Marjorie and Ruth went down to their cabins for three days, we soon got well enough to meet together up on deck where we could discuss and get acquainted. We did this religiously, not so much from a sense of duty as from a deep desire on the part of everyone. It is not possible to tell you just what we spoke about because there was no set form and outline. One idea invited another. I believe I can say that our main concern is to find out the place for Quakerism in this torn and bleeding world. We keep most optimistic as is to be expected of healthy young people, and we discuss in the friendliest of spirits.

Without exception all of us found ourselves in stimulating conversation with keen people on deck, and the contributions to our meeting were sometimes in the form of ideas gained and not infrequently in the form of visits to our meetings by those very people with whom we had talked. It is most difficult to tell you how very much such contacts have meant. They have strengthened and unified our group so that we can better meet these Young Friends in Europe. We were greatly encouraged and delighted to have about fifty people attend our little meeting for worship upon the last Sunday on the boat. Elizabeth Marsh, after a brief moment of silence, explained the purpose of the meeting and expressed the hope that all would endeavor to contribute not only vocally but by silent meditation. After a period of silence, one lady requested that all might join in the Doxology which showed quite clearly that the true significance had not been grasped by all. But two or three of us did speak, and we rather generally felt a beautiful spirit of communion and devotion radiated.

AMY SHARPLESS.

On board S. S. *Sierra Cordoba.*

DENVER VACATION SCHOOL

Denver, Colorado, Friends held a successful Daily Vacation Bible School for two weeks in July. The Standard First Year course was used, and found most helpful, both to teachers and pupils. The instruction in singing was especially fine under the direction of Ava Maris. A daily collection was taken, which was sent to Edward and Daisy Ransome, the children here being much interested in the children of the Tennessee Mountains. Charles Mott, the pastor, acted as superintendent of the school. The closing exercises, with exhibition of handwork, were well attended, and as a treat the children were given a picnic. The children all voted that they wanted another school next summer.

YOUR VACATION
IS NEARLY OVER

Have you read all the books you planned to read? If not, we would like to fill your order for any or all of them at once. It is not too early to begin to plan your reading for the fall and winter. We can secure for you any book published and will be glad to have the opportunity to serve you.

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QUAKERDOM · AT · LARGE

In view of the recent death of John R. Cary, will Friends wishing to correspond relative to the approaching sessions of Baltimore Yearly Meeting please address the Recording Clerk, Lindley D. Clark at 301 Stewart Building, Baltimore, Maryland.

Edgar H. and Irene D. Stranahan of Oskaloosa, Iowa, were in Richmond last week with their daughter Esther who has begun her work as Director of Religious Education at First Friends Meeting. They were present at the Sunday-school picnic held in Glen Miller Park and met many old friends.

Franklin O. and Myrtle Allen Marshall of Colorado Springs, Colo., spent a few days last week with friends in Richmond before they return to his teaching in the high school there. Their interest in Young Friends work as well as religious education make them very welcome visitors at the Central Offices.

We regret to learn that M. F. Swafford, Superintendent of Kansas Yearly Meeting, suffered a breakdown in health early in the month and will require complete rest for his restoration to health. Under these circumstances it will be a kindness and a help to him if Friends will refrain from writing him regarding the business of the Yearly Meeting. For the present, Fred Newkirk, 123 North 21st St., Wichita, Chairman of the Evangelistic Board of the Yearly Meeting, is attending to the details of the work.

Byron Haworth who has been acting Secretary of Young Friends Activities during the summer months and successfully guided the Young Friends Conference, an account of which was given last week, has left for Greensboro, North Carolina, where he will be associated with the public school system of that city as director of publicity. His work at the Central Offices has been much appreciated. The work of that department will be cared for by Mabel Kassen of Dunreith until the return of Elizabeth Marsh in November.

The week closing July 27 was an eventful one for Friends of Seattle, Wash. On Sunday, opened the five-day Institute on International Relations at the University of Washington. Then, on Tuesday, opened the four-day session of the American Bar Association at the Civic Auditorium. A fitting close to the week of addresses and discussion groups, as far as Friends were concerned, was the address at the Memorial Friends Church, by Horace E. Coleman, director of the 186 delegates returning to Japan from the World's Sunday School Convention, at Los Angeles. Dr. Coleman thinks this, the largest delegation from a non-Christian nation to attend the Convention, will have a far-reaching effect in maintaining friendly relations between the United States and Japan. The children of Japan in many sections are being taught the Christian songs which is prophetic that finally the ideals and spirit of the Christ will find a place in the minds and hearts of the people of the Island Empire.

The Greensboro *Daily News* for August 11th displayed a picture of some Friends prominent in the 231st annual session of North Carolina Yearly Meeting. In an ascending order of steps, quite noticeable to the reader, they are: Clara I. Cox, Recording Clerk; Dr. William I. Poteat, President Emeritus of Wake Forest College; Lyndon L. Hobbs, Presiding Clerk; Alfred C. Garrett of Philadephia; Joseph H. Peele, Reading Clerk; and B. Russell Branson, Announcing Clerk. A beautiful background of trees which the campus of Guilford College affords helps give distinction to these leaders valiant in service through the years and much loved for faithfulness.

J. B. Howie, convener of the Friends Peace Committee in Melbourne, Australia, indicates that they are planning to make Armistice Day the occasion for a disarmament declaration, and hopes that this may be done also in the other continents. They are communicating with three hundred organizations all over the world to make known this suggestion, with the hope that such a world expression of opinion for peace may have a far-reaching effect in promoting better international understanding and good fellowship among the nations.

J. Irving and Gladys W. Parker of St. Louis, Mo., where he has been engaged in Y. M. C. A. work for about three years, will go to Egypt where he will be Bursar of the American University at Cairo and may be addressed at 113 Shaira, Kasr el Aini, Cairo, Egypt. He is a graduate of Friends University, Wichita, Kansas, and for five years was in China in missionary survey work for the Methodists. He is a brother of Douglas L. Parker, of Brownsville, Texas, who for several years was a missionary in Mexico.

A reader of the Greensboro, N. C., *Daily News* sends a clipping from the editorial page of the morning issue for August 14 which impresses him as a good example of tolerance, coming from a Democratic newspaper in a Democratic State. The occasion of the editorial was comment on the action of North Carolina Yearly Meeting of Friends in its recent sessions in sending a telegram of greeting and congratulation to Herbert C. Hoover who is a member of Oregon Yearly Meeting of Friends and chosen by the Republican party as their candidate for President of the United States. "Assembled on this our 231st annual meeting, at Guilford College, N. C., we desire to express our gratification for the great honor that has come to you, and send hearty congratulations. We recall with pleasure that your ancestors at one time were members of this Yearly Meeting. Be assured of our prayers for your well-being and that you may ever continue to stand for righteousness." The editorial comments thus: "If there is not an expression of faith, hope and charity worthy of the emulation of any similar church gathering, this commentator fails to understand simple though dignified English....There is no hedging and no straddling in this Friendly, Christian message. But for the ancestorial context it could just as well have been sent to Al Smith had he been making his speech of acceptance at the time. The fact that perhaps a majority of those in attendance on Yearly Meeting will, as they have been wont to do, vote for the Republican candidate does not mean that Clerk Hobbs has committed the North Carolina Society of Friends to vote the straight ticket. Nothing in the letter requires even its signer to support Friend Hoover. Isn't it a pity that other religious groups do not more frequently use Christian language in talking to or about those who are to constitute the government under which they expect to live and prosper?"

NEWS OF OUR MEETINGS

A Peace Contest held in Van Wert Quarterly Meeting resulted in Arthur Lee, Rockford, Ohio, winning first and Nellie Boyd, Van Wert, Ohio, winning second. The final contest was held in the church at Rockford, Ohio, before a splendid audience. An appropriate program was also given in connection with the contest.

Oscar H. Trader, pastor of the First Friends Church at Van Wert, Ohio, had a very narrow escape from being seriously injured in an accident which occurred at Spencerville, Ohio, while he was there visiting friends. He was making repairs to a tire on his auto when he was knocked down and injured by a passing auto. He was severely bruised and shocked but these are not of a serious nature.

The fifth session of Penn Quarterly Meeting was held, August 10-11, at Boulder, Colorado. The Ministry and Oversight meeting, Friday evening, was followed by a missionary address by Walter H. Wilson, the new Yearly Meeting Superintendent. The three monthly meetings were

well represented including the pastors in each. Another splendid message full of help and courage was given Saturday morning by Walter H. Wilson. His presence and helpfulness throughout the sessions was much appreciated. The business session was well attended and all enjoyed the good fellowship that prevailed. The young people's work was considered Saturday evening with Superintendent Norman Young presiding. After a rousing song service, Errol T. Elliott gave an inspiring, helpful message. He had just returned from the Young Friends Conference at Richmond, and has only recently come to Colorado but he is taking hold of the work in a splendid manner and the young folks as well as the older members are liking both him and his wife very much. Meals were served in the well-equipped basement of the church which afforded opportunity for getting better acquainted and discussing different phases of the work in the meetings represented. It was an enjoyable two days together, the time being well spent.

The Peace Contest for Whitewater Quarterly Meeting was held in Goddard Auditorium of Earlham College, Richmond, August 12. Donald McKinney of Centerville, won first prize, his theme being "The Sixth Commandment" and will appear in the Indiana Yearly Meeting Contest, August 30. Caroline Albert of Salem Meeting near Liberty was second, giving "Dim Sighted," and David Webb of First Friends Meeting, Richmond was third, giving "What Price Glory?"

Having served the meeting at Plainview, Nebraska, very acceptably for three years, DeElla Leonard Newlin has accepted a call to serve the Spring Bank Meeting near Allen, Nebraska, and will leave to enter upon her work there the last Sunday in August.

A successful Daily Vacation Bible School was conducted at Unidilla, N. Y., Friends Church, and every child enrolled was present and took part in the closing program. Much favorable comment was made on the work of the classes. Bertha Vore was superintendent with Eleanor Fisk and Dogny Tallekson as teachers. Several helpers did their parts faithfully. Two Mexican Friendship Bags were sent from the Sunday School. The pastor and the adult class each bought a bag which were filled by the Intermediate and the Young People's classes.

A very successful Daily Vacation Bible School was conducted in the Plainview, Nebraska, Friends Church during the latter part of July and early part of August, with an enrollment of 32 and an average attendance of 24. It closed with an interesting program demonstrating the work done before a full house, Sunday evening, August 12. The school was in charge of the pastor, DeElla L. Newlin with three teachers and two assistants, all of whom freely gave their services. The offering at the closing more than cared for expenses of the school.

Thelma A. Griffing, a member of the Friends Church of Durham, Maine, was a delegate to the Women's Foreign Missionary Conference held at East Northfield, Mass., from July 13-21. She had a very helpful and inspiring time in Camp Friendly, mingling with other young Friends and making new acquaintances, and received new inspiration for further work for the Master. She feels sure that nowhere else can such an appealing and worth while good time be had, than here. And that more young Friends ought to grasp the opportunity of attending in the future. Here, nature seems to especially speak of the Master's love and blessings and everyone is drawn closer to each other and to God. One of the many opportunities which one has while here is that of meeting those of other nationalities and we are thus made to realize more than ever before that other nations are looking to us as a Christian nation to help solve their many probems. And we appreciate more fully the privilege that we have in being joined with them in Christ's work on earth.

WITH NEW HOPE FRIENDS

Spring Bank Quarterly Meeting (Nebraska) is composed of Elk Valley, Spring Bank, Plainview and Kemma Monthly Meetings in eastern Nebraska, and New Hope and Sheridan County Monthly Meetings in western Nebraska, with four hundred miles between the two sections. Every two years, on the first Saturday and Sunday in August, the Quarterly Meeting meets with New Hope Friends and for several years one or two days previous to the meeting, Friends of the eastern section were seen wending their way westward, arriving in due time, worn and weary with the uneven trail they must traverse. But this year, with the almost perfect highways which have been constructed nearly all the way across, the trip became a nice little spin, delegates from Plainview covering the 356 miles in about ten hours.

In natural resources New Hope is one of the "garden spots" of the state, a rich farming section which yields good returns. The local meeting, with Lealdis and Floy Mardock serving as pastors, has made marked progress and with a group of earnest young people give assurance for the future. The new church is quite commodious and with eleven additions to the membership recently and a splendid spirit of consecration and unity, the visiting Friends were much impressed with the open door of opportunity before the church.

The Yearly Meeting Superintendent, Walter H. Wilson, was present at all sessions, beginning Friday night, and gave strong, helpful messages. Also, Martin Williamson and daughter, of Empire Meeting, near Vale, South Dakota, were heartily welcomed having covered 230 miles in their effort to be present. New Hope Friends were very cordial in their hospitality, opening their homes to all in attendance and at noon on both days serving a bounteous repast at the church.

On the return journey, Philip Stein, the Sunday-school man of Nebraska Yearly Meeting, having also the Isaac Walton trend of mind, combined business with pleasure and stopped off at one of Nebraska's

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famous lakes and in a few hours had the equal of "the hundred fifty and three." He was accompanied by Mrs. Stein and DeElla Leonard Newlin. J. L. and Stella Jones and daughter and Wilber Roberts attended from Spring Bank.

MELBORN ELLIOTT

Melborn Elliott, eldest son of John M. and Sarah M. Mendenhall Elliott, was born near Ridge Farm, Ill., April 8, 1862, and passed away at Rocky Nook, North Plymouth, Massachusetts, July 31, 1928, aged 66 years. His childhood was spent at Vermilion Grove, Illinois, where he attended the Friends Academy. On August 14, 1887, he was united in marriage to Grace M. Patton, of Denver, Colorado, the ceremony taking place at the Sunday evening session of the Vermilion Quarterly Meeting. To this union one daughter was born, S. Elisabeth Elliott.

For seven years they resided near Ridge Farm, then moved to Spencer, Iowa, where he engaged in agricultural pursuits for a few years. When his wife felt a call to the ministry they left the farm and attended a training school for Christian workers. In all their pastoral work he was a faithful and efficient helper in every possible way. He held many offices, that of Sunday-school superintendent, teacher and overseer, all of which he filled willingly and well. He ever made his own work that of carpentry secondary to that of his Master.

In Arnold's Park where they resided for eleven years, six in the Friends parsonage and five in their own cozy little home on Okoboji Lake, he made many sincere friends who will long hold him in kindly remembrance.

In May of last year they accepted a call from the Bolton, Mass., Friends Meeting and while on their way to take up this work he suffered a paralytic stroke and since that time has been in failing health, suffering intensely much of the time. In July they went to the beach at North Plymouth advised by a physician that it might benefit his health but he passed away, July 31st, steadfast in the faith of an eternity to be spent free from pain and sorrow in the presence of his Lord. His wife and daughter came with the remains to Iowa and funeral services were held at the Friends Church at Arnold's Park conducted by Waldo H. Reese. Burial in the Okoboji Cemetery, August 6th at 10:30 A. M. The esteem in which he was held was shown at his funeral services when so many friends came from a distance, and the beautiful flowers sent in his memory.

Friends may address Grace M. Elliott at Arnold's Park, Iowa, until sometime in September.

NOTICE

Owing to the death of Edmund Stanley, Clerk of Kansas Yearly Meeting, Vida R. Pribbenow, the Recording Clerk has been designated to receive all communications in connection with the Yearly Meeting. Her address is Rose Hill, Kansas.

FOR SALE

At South China, Maine, on the shore of China Lake, an 8 room cottage. Screened piazza, fireplaces, convenient kitchen, and boat-house. Address Mrs. Charles R. Jacob, Whittier Hill, Amesbury, Mass.

BIRTHS

PARKER—To Douglas L. and Rebecca J. Parker, Brownsville, Texas, August 5, 1928, a daughter, Elizabeth Louise.

RICHARDSON—To Harold and Gertrude Richardson, Methuen, Mass., June 27, 1928, a daughter, Gene Gertrude.

MARRIAGES

HAWORTH-DITCH—At the North Wichita Friends Church, Wichita, Kansas, July 29, 1928, in the presence of about a hundred and twenty-five guests, Nettie E., daughter of Mrs. Pearl Ditch of Wichita, Kansas, and F. Murray Haworth of Miami, Oklahoma. Arthur J. Haworth, father of the groom, minister, assisted by Fred R. Newkirk. They will take up pastoral work at Glenview meeting, Glen Elder, Kansas, September 1st.

DEATHS

BURKHOLDER—At Alva, Oklahoma, August 8, 1928, Noah, son of Philip and Mary Burkholder, in his 81st year. Born in Maryland, he married Hattie Murdock, in 1876 and to them were born eight children. He did considerable pioneer Sunday school and preaching service in Nebraska, Oklahoma, and Wyoming. Recently he lived in Wichita, Kansas, and at the time of his death was a member of Friends University Meeting. He lived a useful Christian life and demonstrated the worth of Christ to his fellowmen. Funeral services were conducted near Hopeton, Okla., by Carl D. Byrd and Alvin George. Interment at Carmen cemetery.

CROSSLEY—At Methuen, Mass., July 4, 1928, Agnes Crossley, aged 46 years. Born in Lancashire, England, she came to Methuen thirty-five years ago and has been an active member in the Society of Friends. She leaves a sister, Mrs. Lucy Rayner and family besides a host of friends. Funeral services were conducted by the Society of Friends assisted by the pastor of St. George's P. M. Church of Methuen.

JOHNSON—At her home in Spring Valley, Ohio, August 4, 1928, Alice S. Johnson, daughter of John and Eunice Compton Mendenhall, aged 71 years. She was a birthright member of Friends and faithful in her tasks given by the Church to the last. Her husband Chillis T. Johnson preceded her ten years. She leaves one daughter, Rosa Eunice, one sister and three brothers.

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INDIANA YEARLY MEETING

Those wishing to arrange for rooms while in attendance at Indiana Yearly Meeting may correspond with Eva N. Reeves, 226 South 23rd Street, Richmond, Indiana, chairman of Committee on Entertainment.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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